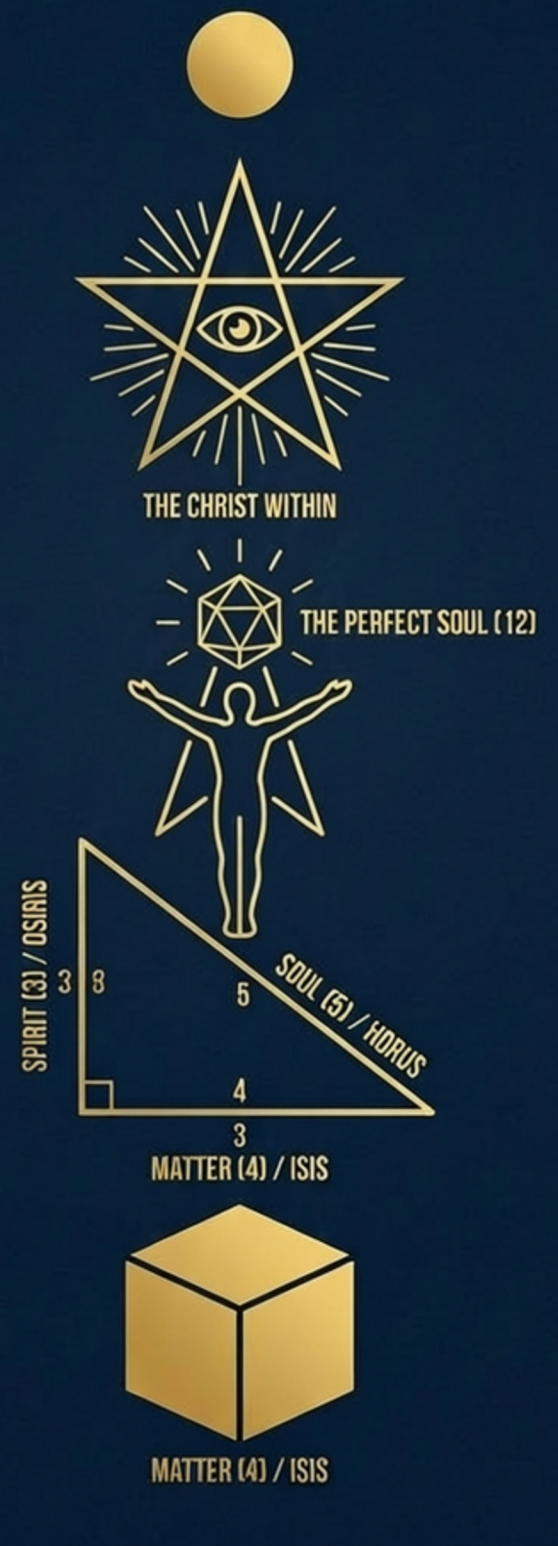
TRANSCRIPT OF A LECTURE BY MANLY P. HALL:

THE 47TH OR PYTHAGOREAN PROPOSITION



THE 47TH OR PYTHAGOREAN PROPOSITION

This evening, we have a very interesting subject which we hope you will find as a key to many questions that may have arisen in your own minds. We are studying the symbolical mathematics of the Pythagoreans, and I'd like to say just a word about the descent of this tradition. We know, for example, that after the scattering of the Pythagorean school, much of this thinking fell into the keeping of the Platonic Academy.

In the *Statesman*, the *Republic*, and other dialogues, Plato introduces a number of mathematical formulas which he does not explain because he was an initiate of the state mysteries. But through the study and restoration of the Pythagorean theory of numbers, many of the very abstruse inferences in the Platonic writings become more understandable. Later, we find Plutarch strongly influenced by the Pythagorean thinking, to which he refers in his various writings, including his celebrated treatise on *Osiris, Isis, and the Gods of Egypt*, and in his other interesting work *Concerning the Face Which Appears in the Orb of the Moon*.

We know also that there was a powerful and impressive restoration of Pythagorean number in Alexandria during the period of Neoplatonism, and that this restoration was headed by Theon of Smyrna, a very great philosopher and mathematician who gathered most of the available Pythagorean fragments and preserved them for posterity. Later, Hypatia of Alexandria succeeded to the chair of mathematics and, prior to her martyrdom, had the distinction of being the greatest woman mathematician in the history of the world.

From the time of the collapse of the Neoplatonic and Neopythagorean sects in North Africa, there was an almost complete loss of interest in this abstruse subject until the rise of the great family of Medici in Italy, which

brought with them the restoration of the Platonic Academy. The work is exemplified in such pioneer and creative thinkers as Leonardo da Vinci and Michelangelo. These men, in their canons of proportion, like Cesare Cesariano in his edition of Vitruvius, called heavily for architectural principle, anatomical design, and structure from early Greek philosophy.

There was a restoration of interest in these subjects at Cambridge University during the period of Dr. Henry More, and we have what are known as the English Platonists. Later, at the close of the 18th century, there was a grand revival under the leadership of Mr. Thomas Taylor in London, the last of the great Platonists, sometimes referred to as the last of the pagans. Taylor's work on mathematics includes his *Theoretic Arithmetic*, which is perhaps one of the scarcest and most valuable texts on Platonic arithmetic.

The Importance of Mathematical Perspective

We have in the Western world some descent of these principles, and we find them useful wherever philosophy and science meet. We also find that they are the principal instruments by which science is today extending itself into the unknown dimensions of space. Without arithmetic and its attendant sciences, we may say that man would have a very inadequate perspective. He would have neither clocks nor timetables. He would have no essential knowledge of genealogies or chronologies, and all incidents of history would lose their perspectives and their relationships. So man, whether he realizes it or not, is constantly using mathematics, either instinctively or as a result of accomplishments.

This evening, we want to extend our thinking a little further by discussing one of the most important of all the Pythagorean formulas, and that is the so-called 47th Proposition of Euclid. A great many of you are acquainted

with what has been called the "Carpenter's Theorem." It is a very simple and very mysterious equation, and because of its intense symbolic interest to us, it seems that we should examine it and study it with some care.

The Dot, the Circle, and the Trinity

Before we do so, however, let us go back to a symbol which we discussed briefly in an earlier talk, namely the symbol of the dot in the circle. The dot in the circle gives us a primary symbolic figure to represent the three principal parts of the universe, or as the Pythagoreans would have called it, the three principal parts of the divine nature. In the center is the dot, which to these ancient scholars and philosophers was an appropriate symbol of God. Therefore, Center and God became more or less related symbols.

The second important element is the imaginary line by the extension of the dot, which brings into existence the concept of radius. A circle is a center, a radius, and a circumference. The radius to these peoples represented a middle distance, or a middle ground, between the center and the circumference. By the circumference, they represented matter, or a hypothetical circle enclosing as a vessel the process of creation. Thus they had a center and a circumference: spirit and matter. Between these two was an extended radius or line which was their monochord, the thread with one end attached to heaven and the other to the earth, upon which they created their great scientific theorem of the music of the universe.

So we have a threefold division in the concept of man. This threefold division has existed from most primitive times, and among nearly all ancient peoples, we find the gradual emergence of a religious trinity. This trinity, which in Christendom is called Father, Son, and Holy Ghost (or Holy Spirit), occurs in nearly all other major religious theories. In India, we have

the trinity composed of Brahma, Vishnu, and Shiva. In the Buddhist concept, we have this trinity consisting of Buddha and then the two polarizations: Wisdom and Compassion. So Truth, Wisdom, and Compassion become the primary trinity in Buddhist thinking.

In the Persian philosophies, we also have the establishment of a triadic concept of being. Therefore, as Plutarch tells us, it was customary in ancient times to symbolize the divine nature in itself as an equilateral triangle. This equilateral triangle, the first letter of the Greek word for deity, also occurs in many religious and philosophical systems as a proper and appropriate emblem of deity. It so occurs on the reverse of the one-dollar bill of the United States, where it forms the apex of a pyramid, and within the triangle itself is the All-Seeing Eye, the proper symbol of the divine being. For it is said that the God of Israel neither slumbers nor sleeps, and in the ancient Kabbalah, we are told that the Great Being, the Eternal God, has eyes but no eyelids because He never sleeps.

Inequality and Manifestation

The equilateral triangle, while it represents the essential triune nature of deity, fails to emphasize a certain factor which the Pythagoreans came to recognize. In the equilateral triangle and the four-faced symmetrical solid, the tetrahedron, all faces or all angles are equal. In Pythagorean thinking, this was not true of the nature of deity. Had all natures and parts of deity been eternally equal, there could not have been any end to the principle of equilibrium. Things which are in all parts equal lack the dynamic which arises from the stress of inequalities. Therefore, in the Pythagorean philosophy, deity in itself, in its own nature, is equal, but in its manifestation must always be unequal.

Consequently, for the God that is knowable to man - that being which is

essentially cognizable by its attributes or its forces - there must be a symbol suitable to interpret the inequality of divine manifestation in nature. To achieve this, the Pythagoreans devised the concept of the right-angle scalene, or a triangle which was not an equilateral triangle. In a right-angle scalene, there is one right angle and two acute angles. Therefore, the triangle is not perfect, but has its sides of unequal lengths. In the case of the right-angle scalene, there is one true right angle. This became to the Pythagoreans an appropriate symbol of the ways in which the powers of deity variously manifest on different levels of existence or being.

In the divine nature, we have a series of analogies which can be communicated to all the planes of human life. For example, we have three essential powers represented by the trinity. These essential powers have variously been symbolized by the different races and peoples of the world in their religions and in their philosophies, creating a series of triads. These triads do not necessarily merely comprehend the essential nature of deity *in abscondita*, but of deity in objective manifestation. The ancients therefore conceived of a triangle, or of a triune manifestation, which they considered as Consciousness, Intelligence, and Force. Consciousness, Intelligence, and Force are not equilateral in their manifestation. On the same basis, we have another important triad consisting of Mind, Matter, and Form. Mind and matter, in their relationships to form, are not equilateral.

We have another important triad consisting in man of Spirit, Soul, and Body. Spirit, soul, and body are not regarded as equal. Certainly in philosophy and theology, body would not be regarded as equal to soul, and soul, in turn, would not be considered as equal to spirit. Therefore, a triangulation of these qualities could not be equilateral.

Heaven, Earth, and Man

We have another important concept: the concept of God, Nature, and Man. This is a very important one which has been especially philosophized upon by the Chinese, who have gone to great lengths in their study of this subject. When the Ikenobo and Moribana schools of Japanese flower arrangement came into existence, we had an interesting example of this triadic symbolism, because the basis of all flower arrangement lies in the recognition of the three parts of the universe: Heaven, Earth, and Man.

Wherever you find a painting by a reputable Oriental artist, you will find Heaven, Earth, and Man. You will find sky; you will find a little waterfall or a tree broken against the edge of the painting; and somewhere you will find a little cottage, or a house, or a little boat, or a sail, or something that signifies or suggests man. We must have this tri-form division. In the paintings themselves, you always have Heaven, Earth, and Man in the very boundaries of the picture. You will always have Heaven above as a wide border to the painting, as the one over there. You will have Earth below as a much narrower border, which you cannot see because it is behind the couch. Between the two, you will have the painting, and that is Man.

When we mount a picture, we put the wide border below and the narrow border at the top, but then again, we are much more materialistic than the Chinese. Therefore, to us, matter is much more basic than it is to them. To their minds, Earth is the least part and Heaven the greatest. To us, Earth is a rather greater part, and Heaven is rather an abstract and hoped-for thing without any very clear definition. So when the artist prepares to paint, he creates the pattern of Heaven and Earth and paints between these two extremes. Because he is man, he is the painter and the product, and the painting itself is the product of the mingling of Heaven and Earth. Why? Because Heaven and Earth, or spirit and body, and the artist unite

to create soul, and soul becomes the painter of the picture.

Therefore, we have these trinities wherever we have philosophy developing its proper forms and patterns. In this concept of Heaven, Earth, and Man, we also have it in the flower arrangements: the flower, which is Heaven; the leaf, which is Earth; and the bud, which is Man. These must always be combined in some way. Or we have rocks, little pieces of wood, blossoms, or moss - all kinds of elements are combined, always, however, to signify the relation of the three primary parts of the universe. As Goethe tells us in *Faust*, man is suspended to his "heaven and earth dominion wielding." So man becomes a very important and wonderful symbol - not just the human being with his little personal arrogances, but man as a concept; man as the child of Heaven and Earth; man as the being who exists because of the union of two great principles in space. Man himself bears witness to these principles which are locked within him, which disappear in his constitution and do not again visibly or immediately manifest themselves.

The Progeny of the Polarities

We have another Pythagorean triad: Father, Mother, and Child. The universe consists of Father, Mother, and Child, and these three are the basis of family. Family is the basis of society, society is the basis of civilization, and civilization is the primary motion of man toward the improvement of himself. All so-called civilization is an expansion or growth of potentials within life. When we look at the child, we can say: "Where are the father and mother?" They have vanished; they have disappeared. The father and mother may never understand the child, and the child may never understand its parents. Yet somewhere in that child, there is the inevitable chemistry of father and mother, just as in water, the hydrogen and oxygen have lost their apparent identity and a new element results. In the universe, all of the great creating and created polarities unite to

produce a progeny, and this progeny we call, symbolically, soul or soul power.

We come back to a very interesting problem that comes very close to a great many human beings, and that is the study of soul itself. We have very little knowledge of the term as it is used broadly, generally, and rather loosely in our modern language. We hear much about the soul; we hear of people who are "good souls," and others that are "kindly souls," and others that are "miserable souls." We hear also of the hope of the soul for salvation, and that the "soul that sinneth, it shall die." But just what the soul is, the book never gets around to telling us. It has variously been identified with spirit, or with mind, or with consciousness, or even on a scientific level simply with force or energy as a moving or animating principle.

But in the Pythagorean theory, we have a whole group of parallels which define each other. The slow emergence of what we may term the principle of analogy, by means of which we gain an understanding of one thing by studying its counterparts, its equals, or its similitudes in other things. In the Pythagorean mathematics, we have Spirit, Matter, and Form, and these become a basic triad. In this concept, Spirit and Matter, as Father and Mother, generate the principle of Form. Most people think of form and body as identical, and certainly they would say that bodies are forms and forms are bodies, and that forms are built out of matter; therefore, perhaps forms are merely complex patterns of matter. This is all right as far as it goes, but it leaves something out. It leaves out this thing which we have previously referred to as the numerative power of God. Because a form is a compound, all forms consist of two or more principles or energies, of which one is matter and the other is order.

Form as Archetypal Design

A form cannot exist of itself alone. Things which do not have a cohesive principle or an archetypal design inherent in them fall apart. Forms are matter held together by binders, and the binders in these cases are archetypal designs. Therefore Pythagoras might have been fairly well stating it when he said that a form is a combination of mind and matter. Perhaps this is one of the simplest ways in which we can define it, because the matter itself supplies the substances but not the design. Therefore a body must consist not only of material elements but of an archetype - a drafting plan, a drawing, or design. Some principle, some power - as in the case of the snowflake or the small microorganism which is a magnificent mystery of geometrical order - ensures that all forms consist of matter and mind, or matter and organization. Therefore a form must consist of some chemistry of consciousness and unconsciousness, of things in themselves immovable and of things moved.

Plato gives us three orders of energies, in which he says that the lowest is that which is moved, or that to which motion is imparted and in which motion itself is not inherent. The second, a higher form, is called self-moving, in which the energy of motion is inherent, or the being moves of itself. The third, or highest, is called the unmoved mover, that which bestows motion upon all other things yet is itself unmoved. The unmoved mover is obviously God. The self-moving is man or the soul, and the moved is nature or matter. Therefore man will take various material elements and mold them into a dish or a cup; he moves them because they are not self-moving. Man, however, is self-moving because from an idea within himself, he is capable of molding this cup for himself. He is able to build himself houses, cities, and towns. He is also able to move from place to place and, through moral motion, to move from condition to condition. He is therefore self-moving. He says "I will go," and he goes; he does not have to depend upon the motion of the sea except in a very negligible degree.

The unmoved mover is that which, corresponding to God, extends energy to all things yet is itself immovable upon its foundations. Therefore, that which is unmoved, yet moves all other things, is supreme and superior.

These qualities, again, relate to Spirit, Matter, and Form. Spirit is the unmoved mover of all things. Matter is the moved, and soul or form is the self-moving, or that in which a certain power of motion is inherent. It is called self-moving because it is not yet stabilized, and its energies are expended in motion because it exists in a sphere of consciousness in which there is a place to go and a place to depart from, which is not true in the divine nature, which can never depart from itself or go to any place where it is not. This concept gets into a rather abstract view, but it still has value for us.

The 47th Proposition and the Egyptian Trinity

In the study of the Pythagorean proposition, attributed to Euclid as his 47th Proposition, we have a right-angle triangle. We make a discovery: if we place the unit of three upon one side of the right angle and the unit of four on the other side of the right angle, and we consider four to be the horizontal base and three the vertical upright, then the hypotenuse - the line which extends at a diagonal to unite the extremities of the lines of three and four - will measure five. Therefore, we have in this right-angle triangle three enclosing lines: one of the unit three, one of the unit four, and one of the unit five.

The unit five is the hypotenuse necessary to connect the extremities of the lines of three and four at their divergent ends. This combining line of five, if we square it, gives us the number 25. The number 25 is equal to the sum of the squares of the other two lines. The square of three is nine, the square of four is 16, and the sum of these squares is 25, which is equal to the

square of the hypotenuse. This is a peculiar equation because it shows us that the square of three plus the square of four equals the square of five.

The mathematical formula for this equation has been variously applied to a great many subjects. Plutarch tells us, for example, that the line of three is equivalent to the god Osiris; that the four is equivalent to Isis; and that the five is equivalent to Horus, the divine child. This is a sociological interpretation of the divine family in Egypt, but it still has importance to us scientifically and philosophically when we begin to understand the meaning of these three terms.

Osiris, represented by the number three and also by the All-Seeing Eye, was considered by the Egyptians as a proper symbol of the divine power in its own nature. Isis, the wife-sister of Osiris, was the Mother of Mysteries, the symbol of nature and of the earth, but much more than that, the symbol of the great hierarchical system of initiation. Isis was the temple, the sanctuary, the secret house ruled over by the mysterious master of the mysteries. Therefore Isis is the Virgin of the World, Sophia, Maya (the mother of Buddha), Mary (the mother of Jesus), Diana of the Ephesians, the Multimammia, the Mater Deorum - the Mother of the Gods.

On her shrine at Sais in Egypt, Isis had inscribed upon the pedestal of her statue: "My veil no man hath lifted." Isis is not only the white mother but also the eternal virgin of the world because she is the system of the ancient sacerdotal colleges; she is the soul mother, the Alma Mater. She is the mother of learning and of wisdom. Her sons are born and come forth out of the womb of her mystery; she gives birth to the adepts, to the learned, to the sages, to the scholars, and to the wise, yet like the mysteries, remains forever a virgin. The symbolism of Isis is far greater than it might first appear. When we consider her as the symbol of nature and of the earth, we recognize how the ancients understood this term, for the

earth simply represented the house of the mistress. The earth upon which we live is the great schoolhouse; it is the place of learning, experience, and the sphere in which we are tried and tested. Life itself is the great ritual of initiation into the mysteries.

The Generation of the Soul

Out of life, struggle, and experience, we have the tremendous adventure of what the Pythagoreans call the acute angle of the right-angle scalene, inasmuch as this struggle for wisdom contributes one of the footings of these meeting lines relating to the generation of the power of the soul. Osiris represents heaven, the spiritual roots of things, and the esoteric doctrine itself apart from its material institution. Osiris is the embodiment of truth, the personification of absolute wisdom, strength, and will. Osiris is the master of the House of Mysteries, and the system of initiation represents the female counterpart of wisdom itself. The universal spirit, being the divine energy of all things, impregnates the universe, which bears the divine child.

Consequently, man is born of heaven and earth. He is born inwardly of the spiritual energies of the creating power, and he is born outwardly of the vast cycles of generation and experience in the mundane sphere. He is born of truth and striving, reality and experience, spirit and matter. He is born of an internal mystery locked forever within himself, and he is released through the great experience of growing and learning. The ancients did not believe that when a child was born, it was really conceived by its parents in the highest sense of the word; they provided its body, but the child itself was an immortal being in its own right. Therefore, heaven and earth became the foster parents of the child. Heaven gave it an inner life, and earth gave it a psychic nature and a capacity for growth. These two bring forth their own witness, for Horus, the divine child, is much more

than merely the progeny of heaven and earth. Horus is the Avenger; Horus is the witness of his own parents. In Horus, all that is to be attained by the invisible father and the invisible mother is made manifest. Whoever has seen this child has seen the parents, because they are in it and he is in them, and they are essentially one nature in three parts.

When we study this concept from the standpoint of the human being, we realize that spirit (God) and body (nature) must generate. The union of spirit and matter produces a power between this compound which the ancients considered to be the World Soul. The nature of the soul, like the nature of the body, is a strange and involved thing because while the spark of the soul is bestowed by the divine father, this soul must be brought to manifestation through the mystery of the great mother. Hence the soul must pass through a certain prenatal epoch; it must be carried in the womb of the mysteries and provided with materials and energies for its future manifestation. For this reason, the Eleusinian Mysteries of Greece were celebrated upon nine nights, each representing one of the months of the prenatal epoch. Later, we have the establishment of a triune set of mysteries - the three degrees of ancient secret schools. It was said that by nine months of prenatal life and three degrees of initiation, the perfect human being is born. Man is represented as being conceived and brought to birth through nine months of prenatal life and three degrees of initiation; the result is 12, and 12 (the dodecahedron) was the Platonic and Pythagorean symbol of the perfect human being.

Duality, Equilibrium, and Individuality

In this problem of the generation of the soul and its relationship to Isis, we come into some very constructive thinking. According to the Pythagoreans, the hypotenuse - the line of five which becomes 25 - is composed of the union of two other numbers. It is composed of three and of two, because

the square of two is four, and four is one of the lines of the original right-angle triangle. The ancients regarded the mysterious symbol of the soul, the number five, as generated from two and three brought together. It is generated from the deficiencies of the number two and the abundance of the number three; it is composed of duality and equilibrium. The number two was the symbol of duality or division, and the number three of equilibrium. These two numbers form the soul, which is also represented as an oblique line.

We mentioned this oblique line before in relation to one of the old mystery cults, in which it says that the degrees of initiation result in the individual being raised from the horizontal to the oblique, and from the oblique to the perpendicular. The oblique is the line of the hypotenuse and the symbol of the soul, for its angle is between that of the vertical and of the horizontal. The vertical represented spirit, the horizontal represented matter, and the oblique represented man. Man becomes identical symbolically with form and soul, and in the triad of Consciousness, Intelligence, and Force, he is Intelligence. In the triad of Creation, Preservation, and Disintegration, he is Preservation. In the term of Father, Son, and Holy Ghost, he is Son. He is always the second power of the trinity because he represents the point of oblique balance, or the point of polarity between the opposites. Of Wisdom, Strength, and Beauty, he is Strength; of Will, Wisdom, and Action, he is Wisdom.

When we say man is associated with these things, we also mean that form is associated with them, and that form is the mysterious agency of which man is the peculiar embodiment. Man is the projection into manifestation of soul. Soul, to the ancients, was not a synonym of spirit; it was a product of generation. Soul was a being capable of birth but not normally capable of death. Originating in body, it could survive body. This doctrine

Pythagoras undoubtedly derived from Egypt. The Egyptians recognized the soul as a compound entity composed of seven essential natures, created by the reaction of consciousness upon matter. It was the "child of striving," born from the impact of necessity and intimately associated with experience.

Experience results from the impact of life upon environment. Therefore life plays the first person of the trinity, environment represents the opposite polarity, and experience becomes the distillation or the progeny of life acting upon matter. The soul is a part of the being which is gradually enriched and accumulated by the cycles of rebirth. What we term the soul is an independent kind of being that grows up through the ages - a life within man having a spiritual parent and a mysterious energy within itself. Soul might therefore be likened to individuality, which is between universality and personality. Universality is life infinitely diffused. Personality is life infinitely restricted or contracted. And between these two is individuality, which is a process in which life gradually conquers environment.

The Hypotenuse and the Reconciliation of Opposites

Life gradually releases itself through the instruments which it has created. Growth, therefore, is an attribute of the soul and belongs to the number five, or the hypotenuse, inasmuch as growth must ultimately connect heaven and earth, or bring all opposites and inconsistencies into reconciliation. Growth is the square of the five, which contains hidden within itself the squares of the three and four. In growth, the individual expands until he takes into himself the polarities of his own causation. It is an evolved concept, but it tells us many interesting things.

Let us assume that at some hypothetical time at the beginning of creation,

the spark of life we call man came into existence. This spark of life was the Osiris self, the divine monad. This was the numeration of man, which was to precede the extension of man through the cycle of the numbers. This spark, this divine seed - or as Pythagoras called it, this seminal essence - fell into the darkness of matter, its polarized opposite. There it remained in darkness through the great sleep of the gods, until in the dawn of the new day of manifestation, the light of heaven and the moisture of the earth - Osiris and Isis, light and moisture, energy and humidity - released the power of the germ. Here the three and the four, by their union as heat (or light) and moisture, result in the loss of their own identities within a new being, and the generation of man takes place.

The Impulse to Survive: The Dawning Soul

This first primordial man was a very simple creature and, probably for many hundreds of millions of years, had no awareness of its own existence. During this time, the first power of the soul began to be released within the creature itself. According to the Greeks, that first power was the impulse to survive. It was the impulse to escape destruction and to preserve the self in some strange, intangible manner.

We find this impulse even now in carrots, radishes, and beets. As the Indian scientist Sir Jagadish Chandra Bose observed, if we put these plants on a delicate electrical machine and approach them with heat or a dangerous instrument, the instrument shows that the poor little beet or radish tries to escape. It tries to the extent of an emotion so minute that only electrical amplification can reveal it; yet, somewhere within, it wants to live.

In the earliest experiences of life, creatures begin to develop something that is neither spirit nor matter. This power - this gradually growing incentive to survive - was regarded as one of the primary aspects of the

soul. The impulse to survive is not present in the divine nature because that nature is indestructible; it does not need to survive, as it cannot be assailed. Nor does the instinct to survive exist in pure matter, because pure matter is without recognition of its own existence. Absolute negation has no awareness and no concept of growth.

Therefore, because this creature is a separate thing and a compound - an alchemical mystery - it begins to develop. The alchemists believed the three sides of the Pythagorean proposition represented the proportions of salt, sulfur, and mercury necessary in the production of the Philosopher's Stone. With the Philosopher's Stone being the soul itself, and mercury its symbol, we see the dawning of something within this compound. Universal spirit and universal matter unite to generate individual seedlings in space. Because they have a separate existence, these seedlings seek to escape their own negations and aspire toward the unfoldment of their potentials.

The Psychic Principle and Archetypal Growth

In numberless cases, these primordial forms disappeared, vanishing into the limbo of ancient time. The only thing that survived was the psychic energy gradually building within them. This psychic energy was not destructible with their bodies. Within these bodies, a formal principle developed, which began to modify the forms. By degrees, bodies became merely vestments built around archetypes. The archetype was the gradually unfolding conscious experience of the being itself.

Thus man, in his growth, gave birth in the beginning to a psychic principle. This principle was inherited from life to life, passing from body to body, and through millions of years, this psychic principle has enriched and become capable of increasing independence. This is not man's spiritual nature derived from God, nor is it the body derived from the earth; this

psychic nature is derived from the motion of a life through time and environment.

Constant reaction to environment has resulted in another factor called heredity. Heredity is nothing more than ages of environment conditioning creatures; it is ancestral reaction to environment. All things are moved from without by environment (the number four) and worked upon from within by consciousness (the number three). This combination is forever intensifying and enlarging the fivefold nature of the soul itself.

The Soul Plant and the Cycle of Incarnation

As time goes on, the soul expands until it assumes the proportions of the Gnostic Anthropos, or Emerson's Oversoul. It is the soul which grows through experience and drags the body with it, building "more noble mansions" for itself. Once the soul has begun this journey, it becomes the reincarnating *ens* - the growing person in the body. This person casts off one body and takes another. It is not "John Doe" with his bank accounts and domestic difficulties that is the essential point; John Doe returns to the earth, but the experiences he passed through become part of the immortal wealth of the soul.

By degrees, this soul attains a diversity of achievements, absorbing art, music, and science. It becomes compassionate and unselfish, causing the body to become the servant of the psychic life within. If we say a human being passes through an earth cycle of roughly 800 physical lives, these together constitute a single lifetime of the soul. The soul passes from infancy to maturity over great periods because it must experience all things and pass through every conceivable state to release the total potential of the divine seed planted in the beginning.

As Jacob Boehme called it, the "soul plant" has its root in the heart and

grows until it becomes a great palm tree in the desert, marking the oasis where the waters of life flow. While men pass from maturity to death and are born again, the soul advances gradually - or as the philosopher Apuleius says, with a "swaying and eccentric motion."

Conflict and the Objectification of Civilization

In the early periods of evolutionary growth, the soul is practically embryonic, protected within the body. Gradually it is quickened, and in the human being, it is finally born into an independent existence. From that time on, it is in a state of constant conflict with the body - not because the body is bad, but because matter is an "obscuration" or a "toxic association." While the soul is under the control of the body, it remains immature, struggling for survival against the encroachments of materiality.

Primitive man used his native capacities - skill in hunting, fishing, and tribal cooperation - to attain material objectives. All of his psychic resources were objectified. According to Pythagoras, what we call civilization is the objectification of the soul into man's environment. Institutions, laws, and codes are souls "made flesh" or made formal. The soul is the archetypal image, the long shadow of which extends into matter.

Ultimately, as Plato pointed out, the soul becomes the teacher. It must civilize every body it builds, directing that body to the attainment of purpose. The body is that which must be moved, while the soul is the "self-mover." Samson, representing the human soul, was blinded and bound to the millstone of the Philistines, forced to grind out a material life. Little by little, however, this soul power matures, and it is this unbroken sequence of maturity that results in the evolution of the species.

Conscious Individuality and the Return Home

Man has an individual soul, whereas lower kingdoms have collective group

souls. Man is the only creature able to violate the laws of his own being; therefore, man alone is capable of sin, because sin is a conscious violation of the spiritual code. To have this power, man must have conscious individuality.

The soul draws within itself the essence of matter (experience) and the essence of God (consciousness or intuitive apperception). This is the Gnostic Hymn of the Robe of Glory, where the life journey is the soul seeking its own homeland. In Eastern metaphysics, we find the concept of the Adept Soul. When the disciple reaches the point where the body and soul are mingled - where personality forms a permanent union with individuality - the two are blended. This is the "Assumption of the Virgin," where nature is restored to glory within the soul.

At the end of the cycle of incarnation, the ultimate physical embodiment does not die but passes, like Enoch, into union with the soul. The personality and the soul become so identical that they are united in one inseparable union - the union of the "Church and the Lamb." The "transcendent being" takes over and becomes the self. When the self and the transcendent being are one, man shall know no more of sin or death.

The Mystery of the Number Fifty

In the Egyptian ritual, Osiris (three) and Isis (four), through their squares, constitute 25 - the square of Horus the Beloved. In their union, they form an exact equivalent; the mature soul is the absolute equivalent of the sum of heaven and earth. This blending results in the "imperishable rose diamond" of the hermetic philosophers - the Homunculus born of will and yoga.

Pythagoras recognized that the word "man" comes from the Sanskrit *Manas*, meaning the thinker. The fulfillment of man is the fulfillment of

mental power. The mind seeks to explore and capture the infinite, transforming the unknown into the known to become the master of all things.

The universe consists of the immovable divine power, the moved material circumference, and the self-moving agent: the archetype. There are two kinds of archetypes: the individual and the great collective archetype, which consists of the number 50. In the Kabbalah, there are 50 gates leading to the ineffable. Moses was only able to pass through 49 gates (the square of seven); the 50th gate was reserved for the Messiah.

Mathematically, the square of three ($3^2 = 9$), plus the square of four ($4^2 = 16$), plus the square of five ($5^2 = 25$), equals 50.

$3^2 + 4^2 + 5^2 = 9 + 16 + 25 = 50$

These 50 represent the complete cycle of the number five. We have two quantities of 25: one is the square of five, and the other is the sum of the squares of three and four. Their union produces 50, which is five extended through the ten cycles of the Tetraktys.

The union of three and four produces the archetypal pattern of the soul. Whenever this formula imposes itself upon space, psychic life is released into objectivity. In turn, the number five, when fulfilled, becomes identical with God and nature. The perfect soul is restored to the number 25, becoming identical with the causes that produced it. While the soul is a compound, it is also a totality; it has the power for perfection without generation.

The Spark of Life and the 47th Proposition

Life gradually releases itself through the instruments which it has created. Growth, therefore, is an attribute of the soul and belongs to the number five, or the hypotenuse, inasmuch as growth must ultimately connect heaven and earth, or bring all opposites and inconsistencies into reconciliation. Growth, therefore, is the square of the five, which contains hidden within itself the squares of the three and four. In growth, the individual expands until he takes into himself the polarities of his own causation. It is an evolved concept, but it tells us a great many interesting things.

Let us assume for a moment that at some hypothetical time at the beginning of creation, the spark of life which we call man came into existence. This spark of life was the Osiris self, the divine monad. This was the numeration of man, which was to precede the extension of man through the cycle of the numbers. This spark, this divine seed, or as Pythagoras called it, this seminal essence, fell into the darkness of matter, its polarized opposite. And there it remained in the darkness, through the great sleep of the gods, until in the dawn of the new day of manifestation, the light of heaven and the moisture of the earth - Osiris and Isis, light and moisture, energy and humidity - released the power of the germ. Here the three and the four, by their union as heat or light and moisture, result in the loss of their own identities within a new being. And the generation of man takes place.

The Primary Power of the Soul: The Impulse to Survive

Now, this first primordial man was a very simple creature and, probably for many, many millions and hundreds of millions of years, had no awareness of its own existence. During this time, however - and we can study minute and elementary creatures today to have some concept of the process - gradually the first power of the soul began to be released within the

creature itself. And that first power of the soul, according to the Greeks, was the impulse to survive. It was the impulse to escape destruction, the impulse to preserve self in some strange and intangible manner.

We find this impulse, as the Indian scientist Sir Jagadish Chandra Bose observed, even now in carrots and radishes and beets. We put them on a delicate electrical machine and we approach them with heat or a dangerous instrument, and although our eyes cannot see it, the instrument shows that the poor little beet or the squash or the radish tries to escape. It tries to the extent of emotion so minute that only electrical amplification can reveal it. But still, within it somewhere, it is aware that it wants to live.

So in the earliest experiences of life, creatures begin to develop something that is neither spirit nor matter. But this power, this gradually growing incentive to survive, this was regarded as one of the primary aspects of the soul. For the reason that the impulse to survive is not present in the divine nature, because it is indestructible. It does not need to survive; it cannot be assailed, it cannot be destroyed. Nor does the instinct to survive exist in pure matter, because pure matter is without recognition of its own existence. Therefore, pure matter, absolute negation, has no instinct to survive because it has no quality of survival except that which is bestowed upon it. It has no awareness, it has no concept of growth, nor is there any limitation susceptible of fear or anxiety within the divine nature.

The Alchemical Mystery and Archetypal Form

Therefore, this creature, because it is a separate thing and because it is a compound, an alchemical mystery - because the three sides of the Pythagorean proposition are believed by the alchemist to represent the proportions of salt, sulfur, and mercury necessary in the production of the

philosopher's stone - thus, the philosopher's stone being soul in itself, of which in the alchemical mystery, mercury is the symbol. We have the dawning of something within this compound of spirit and matter, universal spirit, universal matter, uniting to generate individual and particular seedlings in space.

These seedlings, because they have a separate existence, verge toward their own causes, or seek to escape from their own negations, or aspire towards the unfoldment of their own potentials, because they are separate or distinct from the original nature itself. They are a generation in which the polarities are obscured, and these creatures are not aware of their own relationships to causes. Now, in numberless cases, these primordial forms disappeared. These primitive structures were destroyed or vanished away in the limbo of ancient time. The only thing that survived them was this something that was gradually building within them, this psychic energy which was not destructible with their bodies.

And within bodies, there then developed a formal principle. And this formal principle, reacting upon bodies, began to modify forms or bodies. So that by degrees, bodies became merely vestments built around archetypes. And the archetype was, of course, the gradually unfolding conscious experience of the being itself. Thus man, in his growth, gave birth in the beginning to a psychic principle. And this psychic principle continued, and was inherited from life to life, and passed from body to body. And through the millions of years through which man has passed, this psychic principle has enriched. It has become capable of increasing independence of existence.

Heredity and the Cycle of Incarnation

This psychic principle is not man's spiritual nature derived from God, nor is

body derived from the earth. This psychic nature is derived from the motion of a life through time, through environment. And constant reaction to environment has resulted in the existence of another factor called heredity. And heredity is nothing more nor less than ages of environment conditioning creatures. Therefore, what we call heredity is nothing but ancestral reaction to environment. So all things are moved from without and worked upon from without by environment, which is the number four, and are worked upon from within by consciousness, which is the number three. And this combination is forever intensifying or enlarging the fivefold nature of the soul itself.

So as time goes on, the soul develops qualities and attributes. It survives from life to life and expands from life to life, until it assumes gradually in the more highly civilized being the proportions of the Gnostic Anthropos, or Emerson's Oversoul. It is the soul which through experience grows and drags the body with it. It is the soul's own energies which are forever causing it to build more noble mansions for itself. The soul, once it has begun this journey, becomes the reincarnating *ens*: it becomes the gradually growing person in the body. And this person casts off one set of bodies and takes others. And each time it is embodied, it is not the personality, but the soul which grows.

It is not John Doe in his present life, wit[41]h his bank accounts and his debits and credits and his domestic difficulties, that is the essential point. John Doe will go back to the earth, but the experiences through which he passed become part of the immortal wealth of the soul itself. So by degrees, this soul is attaining a diversity of achievements. It is absorbing art and music and literature. It is becoming wise in sciences and gracious in artistry. It is becoming compassionate and loving, unselfish. It is seeking ever more the refinement of its own nature. It aspires to truth and causes

the body gradually to become the servant of the psychic life within.

The Soul Plant and Evolutionary Growth

Therefore, if we will say that the human being, in the course of a certain number of physical lives - say roundly 800 - passes through a great cycle, which is called the earth cycle, these 800 lives together constitute the single lifetime of the soul. And the soul passes from infancy to childhood, and from childhood to adolescence, and from adolescence to maturity, and from maturity to age, over great periods of time. Because the soul is that part of man which must gradually accumulate and amass all of the infinitely diversified mystery of phenomena. It is that thing which, in order to be complete, must experience all things, must pass through every conceivable condition and state, and must therefore, ultimately, it is said, release totally the potential of the divine seed which was planted in the beginning.

For that which comes from deity and is hidden in nature is gradually revealed and released, until it blazes forth in the fullness of its total accomplishment. This concept then is that within man himself grows, as Jacob Boehme called it, the soul plant that has its root in the heart, and which continues to grow until it becomes a great and wonderful palm tree in the desert, marking the oasis, or the place where the waters of life forever flow. A very beautiful and poetic simile.

If then, the soul representing the hypotenuse proceeds at an oblique angle over the great cycle of periods of birth and death. While men pass from physical maturity to age and death, and are born again, the soul advances gradually, or as the philosopher Apuleius says, "with a swaying and eccentric motion". The soul does not immediately ascend or descend, but continues in various conditions according to the relation of soul to body,

and body to consciousness. At the early periods of its life, or of its evolutionary growth, the soul in man is practically embryonic. It is merely preserved and protected within the body. Gradually it comes to be quickened, and finally, in the human being, normally speaking, it has been born. That is, it has come to an individual and independent existence within the life of man.

Conflict with Matter and the Objectification of Civilization

From that time on, it must pass through all the stages with which we associate growth, whether of visible or of invisible things. And in its courses of growth, it is in a state of more or less constant conflict with body. Not because body is bad, but because, as the Greeks said, matter is an obscuration, an intoxication, a toxic association. And while the soul is completely within the control of body, it remains darkened and immature, for it must struggle for its survival against the encroachments of matter and of materiality in general. Now the soul, however, as it grows, does not grow immediately to perfection. For the soul, in its early development, is intimately associated with matter.

Therefore, while it is in conflict with matter substantially, it is not in conflict with matter from the standpoint of experience. Primitive man, in his experience, used every native capacity that he had to attain the material objectives of his life. In other words, he used his skill in hunting and fishing, in outwitting his enemies, and in finding a place to live, in protecting his children, and gradually building a tribal or cooperative existence. Therefore, all of his psychic resources were objectified. And according to Pythagoras, what we call civilization is a pattern. And this pattern is the objectification of the soul into the environment of man.

Thus, all external things are souls made flesh, or made formal. Institutions,

laws, codes, everything that we know, is in some way an objectification of the mathematical formula of the soul, inasmuch as the soul is the archetypal image, the long shadow of which extends down into matter. But because it is a reflection, this shadow is distorted and imperfect, and not to be compared with the essential nature of the soul itself. There comes a time in the gradual growth of the individual when the soul, having matured, having gradually come to certain internal realizations of values as the result of experience and as the result of the lessons taught by conflict with environment, the soul begins to become a more and more integrated, organized, and dominant force in the character and temperament of the person.

The Soul as Teacher and the Maturity of Species

This means that ultimately, as Plato has pointed out, the soul becomes the teacher, inasmuch as the soul must overcome and civilize every body that it builds. The soul must gradually possess its body, and take over the functions of body, and direct body to the attainment of purpose. The greater the luminosity and power of the soul, the more useful and energetic the body will appear to be, inasmuch as the body's primary purpose is to serve as the instrument of the soul in the condition of matter. And the body has therefore no essential purpose of its own. It is that which must be moved, because it is the soul within it which is the self-mover.

And we begin to appreciate this dimension of the Socratic and Platonic definitions. The soul gradually gaining greater and greater ability, and wiser and wiser understanding of things, becomes ultimately the leader of life. The soul therefore ultimately takes over and gradually deflects or diverts the attentions of the body to the purposes of the soul. Samson, representing more or less the human soul, was blinded and bound to the millstone of the Philistines. Therefore the soul, in this sense, is that which is

blinded and bound to grind out the material life of the individual. And we use the power of the soul for every selfish and conceited purpose that happens to come to our minds.

Little by little, however, the soul power matures. And it is the maturity of this power, which is an unbroken sequence of maturity, which actually results in the evolution of the species or the type. Man has an indwelling or individual soul. Lower kingdoms that we know have collective or group souls which have not yet passed into individualization. Therefore, species and types have common patterns, but man has an individual pattern. And man is the only creature which is able, of its own will and accord, to violate the laws of its own being. Therefore, man alone, of all creatures known to man, is capable of sin. Because sin is a conscious violation of the laws of the spiritual code of life.

Intuitive Apperception and the Return to Glory

And to have this power, man must have conscious individuality. The soul, by its various progresses and achievements, thus gradually unfolds the power of both spirit and matter. And it draws within itself all of the essences of these things. For the essence of matter is experience or soul power. And the essence which the soul accepts from God is consciousness or intuitive apperception, by which the individual soul has a share or intuitive knowledge of its own origin and destiny. Therefore, we have the Gnostic hymn of the Robe of Glory, in which the so-called life journey of man is the soul seeking its own homeland, or the return to its own primary and eternal nature.

In the Eastern systems of metaphysics, we have some interesting speculations concerning the nature of the soul. And these speculations include the concept of the adept soul. Namely, that when, through growth,

through discipleship and the disciplines of the mysteries, the disciple reaches the point in which the body is finally mingled with the purposes of the soul, so that there is no longer a qualitative interval between body and soul, and personality has formed its ultimate and permanent union with individuality, and the external person has no life apart from or different from that of the soul, that then the two - the personality and the psychic nature - are blended. And therefore, we have the assumption of the virgin, or the virgin mother united forever in the glory of her child.

In other words, we have nature, or the earth, restored in glory in the soul. For then, the soul has absorbed from the body, or from nature, all of its elements and agencies, and has restored them to glory within itself. These symbolical accounts lead also to the concept that at the end of the cycle of incarnation, the ultimate embodiment, or physical incarnation, does not die, but passes like Enoch into the union with the soul without death. Because at that time, the personality and the soul are so identical, that the two are united in one inseparable union. At that time, however, it is the soul which triumphs, and the union of the personality and the individuality is the union of the church and the lamb, or the union of the body, or the material constitution with its own psychic over-self.

The Transcendent Being and the Imperishable Principle

Thus it is said that certain patriarchs walked with God without death, because in this case, they represented the final union of the personality and the soul. In the end, then, there has come a very strange and mysterious situation. The individual, believing himself to be a personal being, has gradually moved along, building within himself something that finally takes over, called in the Chinese philosophy the transcendent being. And this transcendent being ultimately becomes the self. And when the self and the transcendent being are one, then man shall know no more of sin

or death. Because this soul consciousness, if it is captured consciously, becomes an unbroken continuity for the length of the life cycle.

The psychic significance, therefore, is that out of two elements is born an imperishable third principle. And this imperishable principle, as a survival in itself, absorbs the polarities into itself, and becomes an immortal being, represented by Psyche, or represented by any of the ancient symbols used for that purpose. In the Egyptian ritual of Isis, the number four, and Osiris, the number three, by their squares constituting 25, become identical with the square of Horus the Beloved. In other words, they, in their union, form an exact equivalent. So that the soul, in its maturity, is the absolute and exact equivalent of the sum of heaven and earth.

Psychologically, it becomes identical with these elements. And these elements, therefore, in their absolute blending according to wisdom, will result in the imperishable rose diamond of the hermetic philosophers. The Homunculus, the crystal being, born, as the Hindu says, of will and yoga. This entire concept does give us a clue to the fact that Pythagoras was well acquainted with the Eastern doctrines. And also, that he was skilled in the learning of the Orphics, and those other mystics of that region and adjacent areas, including Persia nd Babylon, where all these teachings had already been long established.

Mind as the Fulfillment of Form

Now let us consider this symbolism just a little bit further. We have identified heaven and spirit, earth and matter, man and form. We have recognized also that when we say man, we actually are using the word *Manas*, which means in Sanskrit, the thinker. And in this, the actual word man means mind. Therefore, the fulfillment of man means, in some mysterious way, the fulfillment of his mental power. Now let us consider

mind now, as an equivalent of form. Because we're dealing with, again, the square of five. And we have to see where this will lead to. We have already conceived from the level of soul, that soul is gradually absorbing all experience into itself.

The soul absorbs experience. The mind absorbs something else. The mind absorbs knowledge. Now knowledge is not essentially different from experience in origin, because experience gives birth to knowledge. And knowledge is the report and record of experience. But when creatures have reached a degree of gradual mental unfoldment, knowledge implies the transmission of certain facts on an intellectual level. It means that the individual increases in knowledge and learning, not always directly from experience, but from authority, from tradition, and from numerous records which are available to him. Learning, therefore, is a kind of vicarious experiencing. It is a benefiting from the experience of others in the process of the unfoldment of our own capacities.

It would obviously seem then, that man's mind has a natural bent. And we can see this bent constantly in his inclinations. For today particularly, at this period in our growth, we observe man reaching out mentally in an effort to grasp the universe, in an effort to circumscribe, bind, and hold all things to himself. The mind of man is seeking, and has always sought, to explore and capture the infinite. The mind of man seeks the victory over the unknown. And the unknown, in this case, is the entire mystery of creation itself. Thus, mind, by its growth, is seeking to eat up the unknown, to transform it into the known, and through this, gradually to become master of all things.

Archetypes and the Mystery of Number Fifty

Thus, mind again becomes a symbol of archetypal form. It becomes a

symbol, on another phase of man's life, of this struggle against limitation, this escape from bondage, this orientation of self in space, which actually is one of the great psychic problems. Mind, as with man, moves objectively as science and subjectively as philosophy. And these motions - either by phenomena and fact on one level, or by reason and intuition upon another level - the mind is seeking also to bind the opposites, and to free itself from the mysteries of both heaven and earth. This again is a symbol of man as soul, gradually gaining ascendancy over polarities, and achieving victory over the unknown.

Form, mind, man - all these terms also suggest within themselves organization. The formative principle is therefore organization in itself. The universe consists of the divine power immovable, and material or circumference obscurity which is moved, but has no motion of itself. And in between these, the self-moving agent which is archetype. Therefore, to the Pythagoreans and the Platonists, archetypes are living patterns. Patterns which are self-moving and are therefore capable of an adjustment with matter. They are capable of moving matter, and also of moving themselves. Archetypes are the basis of growth, and there are two kinds of archetypes in the ancient symbol. One is the great collective archetype, which in the Pythagorean concept is composed of the number 50.

Now it will be observed that 50, by some mysterious law, is analogous to the 50 paths of the Kabbalah. In the Kabbalah, there are 50 gates, or roads, which lead to the ineffable. And it was said in the ancient Jewish law that the secret behind the fact that Moses was not able to enter the land of Canaan was because this land represented the 50th gate. And Moses was only able to pass through 49 gates, the square of seven. The 50th gate was reserved for the Messiah, the one who was to come, who alone could pass through the last of the gates. Now if we remember for a moment, we will

remember that the square of three, plus the square of four, plus the square of five, equals 50.

Because we have the three and the four equaling 25, the square itself of five equaling 25, and the sum of these equaling 50.

$3^2 + 4^2 + 5^2 = 50$

Therefore, these 50 represent the great and complete number, or the complete cycle (zero added) of the number five. Five and the sign of the cycle is 50. In these principles of 50, we also have two peculiarly equal symbols, because we have two numbers 25: one the square of five, and the other the squares of three and four together. So that we have an identity established here, which is important, the square of three and four equal the square of five, and by their union they produce it. The square of five in turn fulfills the square of three and four, and by the union of these three, the number 50 is released into objectivity.

Psychic Potential and the Union of Three and Four

And 50, of course, is five extended to five, or to 10 cycles of itself, or 10 times five. And 10, of course, is the basic tetractys itself. The 10 revolutions of the five then, or cycles of the five, are here implied. But for our purposes at this moment, let us remember that we can go back to our idea of the six sticks, which cease to be six separate sticks and bring into existence the compound number six. The union of the three and four in their squares produce 25, which is the archetypal pattern of the soul. Therefore, the inevitable mingling of consciousness and matter in the ratio of three to four results in the spontaneous release or generation of psychic life wherever it may exist.

Thus, the three plus the four equal psychic release. And whenever this

energy, or this formula, imposes itself upon any area of space, the psychic potential of that area is released into objectivity. In other words, a psychic life is born, because this psychic life is exactly equivalent to this union of the divine nature and its own circumference, or the material deprivation of itself. In turn also, the number five, or psychic life, when it is fulfilled, becomes identical with God and nature. Therefore, the perfect soul is restored to the number 25, and therefore becomes identical with the nature of God and nature. Thus, God and nature combine and conspire to create the soul. And the soul in itself, when it is complete, is identical in its totality with the causes which produced it. Thus, there are two ways of achieving the number 25: one by the union of the three and four and their squares, the other simply by the square of five itself. This tells us something else about the nature of the soul. Namely, that while the soul is a compound, it is also a totality. Therefore, the soul has the power for perfection without generation.

Melchizedek and the Soul-Symbolism of the Phoenix

This is important, and is the reason why in the ancient story of the Phoenix - which was the symbol of the soul - there was only one in the world at a time, and it gave birth to itself from itself and was similar in symbolism to Melchizedek, King of Salem, the mysterious priest who first administered the Eucharist to Abraham, and of whom it was said he was his own father and his own mother. And later, Saint Paul likens Christ, saying that he is a priest forever after the order of Melchizedek. Thus, Melchizedek becomes the soul symbol, the Phoenix, because it is capable of achieving the completeness of itself without generation. Therefore, it must be generated, but having once come into existence, continues forever without generation. This is, as you see, because of the way in which the 47th proposition brings it into existence.

Namely, that it is generated from the square of the three and the square of the four, but of itself, it is the totality of the sum of these squares. Therefore, for the perpetuation of itself, it requires no further generation because 25 is the symbol of the psychic field in its own nature. Thus, the soul, once created, becomes the Hermetic androgynon. And the soul, as the modern psychologist knows today, is androgynous, inasmuch as it is the product of the union of polarities. In the ancient Jewish system, the Adam Kadmon, the original prototypic Adam, was actually this psychic androgen. And the division within the soul into its intellective and emotional parts is represented through the creation of Eve, which is a psychic polarity within the soul, or the division of the soul substance into its natural polarities, the Anima and the Animus.

Mercury: The Universal Solvent and Reconciler

But in itself, the soul is androgynous, because it contains both the principles of the square of three, which is male, and the square of four, which is female. Therefore, it is in its own nature the symbol of the hermetic being, the androgynous Mercury. And why is mercury used in alchemy for this purpose? The answer being that it is the universal solvent. For mercury accepts into itself all other substances - or was so believed to do - and reconciles them in its own nature. Thus the soul, in the ancient hermetic writings, is said to accept into itself heaven and earth and to bring them to peace. And in the great conflict of the universe, sulfur and salt are reconciled by mercury in the hermetic allegory. And fire and water are reconciled in the mysterious hermetic vessel.

Hermes, of course, the Greek form of the Latin Mercury, is himself a personification of the soul. Therefore, it is said that Hermes was the author of 5,000 books, meaning actually that all writings come from the soul. Therefore, the psychic self is the author of all books and the master of all

arts, the source of all learning. The soul self is also the teacher. For as the scales of evolution tip, and man moves towards being a soul-moved being, the source of his instruction and information and life come from within himself, rather than being imposed upon him from without. The soul's being is therefore the teacher, the guide, the leader, the sage, the Arhat, the mysterious Mahatma of Indian legendary and lore - the great self. For the Mahatma itself merely means great soul.

And it is the soul greatness in man which also bears this relationship. Thus the soul, in its own achievement, has been born of polarity, but it's not essentially in its own nature polarized. And because it is able to bring a synthesis to polarity, it is capable of a divine apperception that is impossible in divided natures. All parts of man are polarized except the soul, which is only polarized in its generative expression. Actually, within the individual, the psychic life is gradually moving toward a complete equilibrium. And in this equilibrium, when it is attained, the psychic life will have a balanced participation, or a balanced participation, in the universal mystery. Equilibrium, in this case, becomes the requisite for internal mystical or soul sight, or knowledge, or apperception.

The Delightful Soul: Taoist Genii and Ethereal Diets

Now in the Chinese concept of the transcendent being, which is produced by meditation and power within the self, the soul is seen to journey like the Taoist genii and fairies out from the body and to travel about in space, floating on a cloud, and often represented in a most comical and delightful manner. It flies about on cranes and birds, and it swims around the sea on the back of fishes and turtles. It really has a wonderful time, all wrapped up and apparently in a great cloth robe or mantle, with a very pixie-like expression. It scampers about the world exploring everything, solving all mysteries, and of course forever searching for the Peach of

Longevity, the mysterious symbol in Chinese alchemy of the philosopher's stone. And perhaps it has to go to the mysterious rabbit who guards the moon in order to find the tree of everlastingness.

But all these legends and symbols have to do with this mysterious psychic self, which the Oriental does not regard as a heavy, burdensome spiritual reality, but rather as a delightful and wonderful creature filled with the love of life and of living - wise and witty and thoughtful, and nourished of course upon the most ethereal and delightful of diets. Nourished on things far more wonderful than any food that man has in the material world. Of course, the same kind of food which is referred to in the New Testament, where the Master says, "I have bread ye know not of." The soul, therefore, lives on a nutrition of several kinds. It lives from experience, it lives from space, it lives from the super-sensuous atmosphere which extends beyond and around man.

It lives in idealism, on truth, beauty, hope. It passes through innumerable moods, growing from doubts to certainties. The soul is not always wise, nor was it always good. The soul is not perfect, but it is infinitely wiser than the body which it inhabits. Because it was there long before the body and has the intuitive knowledge of bodies gained from great living. The soul may be wrong, and at some stages of its evolution, it is selfish and benighted. But the gradual motion of it is toward a maturity which cannot be captured in the concept of any one embodiment or life. Now the Chinese, the Buddhists, the Hindus, and some of the Greeks, and some of the Persians, and some of the Muslims also agree on something else. Namely, that in each embodiment of the individual, there is a time somewhere in life when body and soul come the nearest together.

The Partnership of Body and Soul

In other words, there comes a time when the body more or less perfects or completes the experience which the soul can bestow at any given time into one pattern or situation. Only a small ray or part of the psychic self can enter embodiment at one time. Because long before this period in our growth, the soul has become a "so many-splendored thing" that you couldn't possibly lock it within one body. It is, therefore, something of this nature: Suppose the psychic self has gradually intensified within its own experience over many lives the concept of music. And so in its embodiment or in its body, it inevitably lures or leads the personality toward the appreciation and practice of music. And let us suppose what is not always to be supposed - namely, that the body cooperates, which in itself is quite an achievement in most cases, and that environments make this possible, where many elements must come in.

If this music is not achieved by the soul, there will be psychic stress and pressure, and we will begin to develop abnormalities which are conflicts between the psyche and the body or the personality. But assuming that this soul has its way in this, and that the individual does become a musician and learns and studies and achieves a degree of virtuosity, there must and does come a time when the body has received all that the soul can confer in that particular. In other words, the body can carry on and follow the soul to a certain point in the achievement of knowledge. Then the body and the soul must grow together, because neither one of itself goes any further. At this point, the soul ceases to become the direct instructor of the body and must become a fellow seeker with it.

And sometimes it is necessary for the body to take the dominant position and go out and gain experience or knowledge for the further enrichment of the soul. So there is a kind of partnership between these two parts of man's nature. And we come to a time which many persons have

experienced and have seen in others, where it seems that the resources in one direction are exhausted. The young child can go to school for a certain number of years and then it just doesn't learn anymore. An individual goes to a certain level in his business and there he remains, because he is either afraid to take a further step or lacks certain abilities and capacities necessary for it. Thus, there comes this time when the energies of the soul are no longer sufficiently specialized to advance the purposes of the body.

Psychology and the Indian Caste System

For we must remember, of course, that the purposes of the body are only one of the concerns of the psychic nature. And therefore, it may not in all cases be adequate to them. Then the psyche must grow. So from that point on, the internal life of man, again, requires experience and must accept new instruction. And there are persons to whom such instruction is possible. And there are others who, because of egoism and because of the failure to recognize the needs of the psychic life, stubbornly try to force their way and come to trouble. That is the reason why all human beings are not suitable to be doctors or lawyers, and why each level of humanity - and for that matter, every racial level, every religious and cultural level, every social level - represents the leveling off of the relationships between the psychic nature and the personality.

This is the basic reason behind the Indian caste system, although gradually it was perverted until it showed very little similitude to the original idea behind it. Thus the psychic life has to grow also. It grows by new experience, and at the same time, it teaches from old experience. Thus we find human beings wise in some matters and not so wise in others. And we find an infinite diversity of attainments and levels of attainment even within the personality. So that in some things the individual has sound

judgment, and in others he has not. These represent the totalities of experience patterns as they react. Now there also are times in which the psychic life impels the personality to activities which the body is incapable of sustaining.

And we find therefore conflict and inconsistency. We find also that under certain conditions, man has a general sense of soul power without coordinated means of manifesting this. And as a result, he may develop delusions of grandeur. He may become a dictator, not because he really wants to dictate, but because of the pressure of the power of psychic life over material obstruction. All these elements and factors the Greeks took into consideration in their very elaborate studies of man's psychic nature. And for these reasons, they are definitely entitled to be regarded as the true inventors and discoverers of what we call psychology today. They were already working with a very noble and wonderful concept of soul and soul power.

Triangulation and the Sacred Number Four

As might be assumed or suspected, a basic diagram like your 47th proposition may be extended diagrammatically, symbolically, philosophically, and mathematically into many, many different departments of life. Pythagoras declared that in everything that you study, in everything that you think about, in every problem that faces you, first of all triangulate. In other words, find your three essential points. For everything in the universe moves from three points, or assumes three relations among the parts of itself, and also occupies three dimensions in relationship to other things. Thus, to triangulate any mystery is to approach its solution. For three in the form of triangulation is the solution of everything, because three is the immutable nature of being itself.

Those of you who have traveled extensively, perhaps among primitive peoples, will recognize that while among many civilized nations the trinity has become a very positive number of divinity, where peoples live close to nature in a primitive or aboriginal relationship, the number four is nearly always associated with God. Yorhupis, Navajos, and Zunis of the American Southwest represent God by the number four and by a square. They consider the earth to consist of an area bordered by four sacred mountains which are the abodes of the gods. They have four directions of space and four sacred colors. And in almost all of their diagrams, either the square or the cruciform appears as a divine symbol.

Therefore, we may say that those creatures close to nature, arising from the study of natural phenomena, nearly always have recognized and worshipped the number four. These same people have peculiar veneration for the earth mother. And wherever you have matriarchal religion, you have the psychological implication of the number four. And let us not forget that matriarchal religion is one of the earliest forms, and that for many thousands of years most of the world was ruled by matriarchal systems, long before the patriarchal systems even came into existence. In Egypt, for example, the entire descent through the entire dynastic period of Egypt was on the side of the mother and not on the side of the father. And it was always among the brood families and among most of the primitive peoples of the world that the matriarchal system was supreme.

The Shift to Patriarchal Systems and the Role of Isis

And wherever it was, God was represented by the number four, by the cross or the square. Later in more highly civilized cultures, where the archetypal designs began to change within the psychic life of man, the shift from the square to the triangle took place, or from the four to the three. But the four and the three did represent the primary manifestations of deity in

substance or in essence. Because deity as three was to the Pythagoreans - remember the one and two they did not consider to be basic numbers. To them, the one and two were principles, and three and four were the first numbers. Therefore, three and four stood in the place of one and two as symbols of unity and diversity. And in the Pythagorean concept of number, the three represented the concept of a divine totality of creative power.

And four represented the manifestation of that power in the sphere of existence. God in nature was three, in manifestation was four. Therefore, the four was merely the objectification of the three out of its own nature. So that in the Egyptian rites, it is said that Isis was not only the wife of Osiris, but also his sister, his mother, and his daughter, bearing all relations. Because actually, Isis was merely the deity made manifest through the great objectification of its power. Therefore, the unmanifested, by union with the manifested, produces that which is in some things manifest and in some things not manifest - the soul.

For the soul possesses, or contains within itself, the attributes of that which is manifested and not manifest. It contains the combination of that which is immovable and that which can only be moved. Therefore, it is said to be self-moving. It is in turn moved by the immovable cause of itself and imparts motion to that which is less than itself. In the soul, consequently, we have the manifested attributes of these primordial patterns. And these primordial patterns are set forth in your angle of the hypotenuse. This line also, ascending by an acute angle, incidentally further recognizes or testifies to the gradual ascent of the soul, which advancing upon a surface, gradually achieves a summit. For without ascending directly, it reaches the top, and without descending directly, it reaches the bottom.

The Seasons of the Soul and the Dodecahedron

Therefore, the motion of the soul was to the Egyptians likened to the various inclination of poles of planets. For according to them, and to our present consideration, the various inclinations of planetary poles indicate the life and development upon those planets. And if the inclination of the earth's axis changed a few degrees, our entire way of life would be totally altered. Thus, this inclination of the psychic axis determines, to a degree, the relation of the soul, producing a night and day of the soul by an inclination of its axis. Producing also sleeping and waking, which are equivalent to day and night. And producing also seasons within the soul, as Plato tells us. So that the soul has its winters and its summers. That it has within man a total astronomical existence, based also upon Pythagorean mathematics.

And that finally, the soul, in all of its effulgency and beauty, is actually the perfect dodecahedron, the most perfect of all the symmetrical solids. And as this is the fifth solid - and Pythagoras was the one who discovered in his time that there are only five symmetrical solids - and that the dodecahedron was the most perfect of these solids, being associated with the hierarchical number 12, that this was the design or figure of the soul, and that by the interlacing of various mathematical forms, these solids were generated. And these solids, because this is the fifth solid, were called the *quintessentia*, or the fifth essence, or the fifth element.

And Paracelsus von Hohenheim, of course the alchemist, said that this fifth element was azoth, the universal agent. And when he was asked what it was, he said it is the agent which combines the four elements: earth, fire, air, and water. On the level of science, this agent is called ether, the permeator, the hypothetical medium. And in man, this etheric essence is the psychic life which binds the body of the elements, and is supreme over them, and is the fifth Veda of India, the secret book of soul control. All this

number therefore combines again into the number five, which is the soul itself. And the five powers of the soul are the sensory powers known to man.

The Five-Pointed Star and the Story of Faust

And the symbol of the soul was a five-pointed star. And this star was supposed by Agrippa, and even Leonardo da Vinci, to be composed of the five extremities of the human body. So that the individual standing spread-eagle, his head, arms, and legs formed a five-pointed star. This star, of course, was the symbol of the psychic integration in man. The star is nearly always associated with the Messiah, and the star is also associated with the psychic currents within the human body. The five-pointed star is the symbol of health or healing among the Pythagoreans, because soul is the eternal physician. And that in which the soul is so placed that it is the upright five-pointed star, cannot be subject to evil.

This was also the protection against evil, for when placed upon the foot-place of a door, or upon the jamb of a door, immediately prevented evil spirits from entering. You'll remember the fly-foot cross, as it was called, which appears in the story of Faust. He had this drawn upon the doorway of his room. And Mephisto could not enter until the five-pointed star was turned, so that the one point did not face him. Having entered, Mephisto then found that to leave, he must again face the one point of the reverse star. He could not go, and Faust taunts him by saying, "Why through the chimney not withdraw?" And Mephisto answers, "For gods and demons 'tis the law: where they came they must withdraw."

Conclusion: The Messianic Soul and the Pythagorean Theorem

And so we have the story of this mysterious five-pointed star, which of course is the symbol of the soul and is a repetition of the hypotenuse, or the number five, in connection with the 47th proposition. Thus we find that

this proposition, in substance, is the story of the soul. And as such, gives us perhaps a little clearer understanding of what the ancient meant by this term. It was this growing up of a consciousness within body, a consciousness derived from man's contact with environment, the gaining a certain knowledge of himself. For it is by this knowledge which is earned by the sweat of his brow - and not this knowledge bestowed upon him by heaven - that man earns his place in the universal plan.

Man must earn his own salvation, and the means of earning is through the powers of the soul. And the soul, therefore, finally in its completeness, blazes out as the mysterious pentagram, or five-pointed star. And wherever it shines, there is a symbol that the perfect soul is born. That the messianic soul is created within man, and therefore, that the mystery of the redemption is by the Christ in you, the hope of glory. And this Christ within is the Christian exposition of the mystery of the psychic self. For this Christ is the messianic soul, the over-soul, in which we find the power which, if it be raised or lifted up, shall draw all other things onto it. And this mystery is so beautifully set forth in the Pythagorean theorem, that I think it is well worth our meditation until next week. Thank you very much.

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